

# Manifest Signs

The Case for the Qur'an's Divine Origin

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*Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.*

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### Prologue

In the year 610, while meditating in a cave outside the city of Mecca, a humble merchant by the name of Muhammad ibn Abdullah ﷺ received the first verses of God's final revelation to mankind: the Glorious Qur'an.<sup>1</sup> What followed was the transformation of his Arab compatriots - mired in the backwardness of intertribal violence, female infanticide and other barbarisms that characterised their idolatrous society<sup>2</sup> - into "a nation of heroes"<sup>3</sup> and the harbingers of a mighty empire.<sup>4</sup> As the religion spread, so did the fruits of the rich civilisation it brought forth, described thusly by former Hewlett Packard CEO Carly Fiorina:

*Its architects designed buildings that defied gravity. Its mathematicians created the algebra and algorithms that would enable the building of computers, and the creation of encryption. Its doctors examined the human body, and found new cures for disease. Its astronomers looked into the heavens, named the stars, and paved the way for space travel and exploration...When other nations were afraid of ideas, this civilization thrived on them, and kept them alive. When censors threatened to wipe out knowledge from past civilizations, this civilization kept the*

*knowledge alive, and passed it on to others.*<sup>5</sup>

What inspired this remarkable revival of civilisation amidst a global age of darkness? The answer lies in the simplicity and purity of the religion's message: *la ilaha il Allah* (there is nothing worthy of worship except God). This message of pure monotheism,<sup>6</sup> the original creed of the prophets, has been the guiding principle of Islam's adherents, the Muslims, in every aspect of their lives.

Concerning the revelation of the Qur'an, the Prophet Muhammad ﷺ said:

*Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.*<sup>7</sup>

The Noble Qur'an describes the lives of all of God's prophets, from Abraham to Moses to Jesus, peace be upon them all.<sup>8</sup> But unlike his predecessors, Muhammad ﷺ was sent not just to his own nation (i.e. the Arabs) but to the whole of mankind.<sup>9</sup> It follows, then, that his miracle must likewise endure, and not be confined to the historical past like the miracle of the previous prophets. This, Muslims insist, is the Glorious Qur'an: an eternal proof of Muhammad's ﷺ prophethood that every soul can investigate until the Day of Judgement.

The Qur'an is not a "visual" miracle like those of old.<sup>4</sup> In order to assess its claim to be from the Divine, we must rely not only on our senses but on our reason. God willing, this book will provide irrefutable evidence\*\* that this Book is nothing less than what it claims to be: the final revelation from the Lord of the Worlds\*\*\*.

\*In accordance with the Prophet's ﷺ injunction, every reference to him is followed by "ﷺ" ("God's peace and blessings be upon him").

\*\*On the issue of the Qur'an and science, see <https://www.hamzatzortzis.com/does-the-quran-contain-scientific-miracles-a-new-approach/>.

\*\*\*Hamza Tzortzis discounts the possibility of Satanic authorship in the following words:

*...to believe in the devil's existence would presuppose the Qur'an to be Divine, and therefore this contention is self-*

defeating. If, however, the revelation that is referred to is the Bible, it must be shown to be a valid basis to justify the belief in the devil. In light of contemporary studies into the textual integrity and historicity of the Bible, this is not feasible.[77] Further, a content analysis of the Qur'an would strongly indicate that the book is not the teachings of the devil, as the Qur'an rebukes him and promotes morals and ethics not in line with an evil worldview.<sup>10</sup>

### 1. The Linguistic Miracle

By the time the Qur'an was revealed in the seventh century, the Arabic language had reached its apogee. For the pre-Islamic Arabs, poetry was "the register of all they knew, and the utmost compass of their wisdom" (al-Jumahi).<sup>1</sup> According to the eleventh century poet Ibn Rashiq: "The Arabs used to congratulate each other only on the birth of a child and when a poet rose among them".<sup>2</sup> "Muhammad", writes academic specialist Navid Kermani, "grew up in a world which almost religiously revered poetic expression".<sup>3</sup>

The Qur'an swept away this socialised penchant for poetry. Boasting a unique literary form,<sup>4-5</sup> it coined thousands of new Arabic constructions and expressions<sup>6</sup>, most of them occurring only once in the Qur'an never to be repeated.<sup>6</sup> Kermani adds:

*The language was extremely powerful, captivating contemporary audiences with its pulsating rhythms, striking use of sound patterns, and a fantastical matrix of images (Sells 1999; Boullata 2000). Yet Muhammad's recitations differed from poetry and from the rhyming prose of the soothsayers, the other conventional form of inspired, metrical speech at that time. The norms of old Arabic poetry were strangely transformed, the subjects developed differently, and the meter was abandoned.*<sup>3</sup>

In his book *The Miraculous Language of the Qur'an* (2015), Dr. Bassam Saeh comments:

*When we examine each surah\*\* of the Qur'an individually, we discover that the locations where new linguistic phenomena occur outnumber the words in the surah itself...in a surah as short as al-Fatihah (1), which consists of 29 words, there are no fewer than 58 of these "new developments." In Surah al-Nas (114), which is 20 words long, we find no fewer than 33 new phenomena; in Surah al-Falaq (113) (23 words long), 38 new phenomena appear; and in Surah al-Ikhlās (112) (15 words long), there are as many as 22 new phenomena. And a similar pattern is observable in all other surahs as well. Bearing this in mind, we can begin to imagine the magnitude of the shock which the Qur'an, with its matchless linguistic character, produced in the minds and hearts of seventh-century*

*Arabs of the Arabian Peninsula.*<sup>6</sup>

This new phenomena, which vastly expanded upon the limited imagination of the desert poets,<sup>7</sup> so shocked and spellbound the Arabs that they finally settled on "magic" as the best explanation (see Qur'an 34:43; 46:7; 74:24). This is because their initial theory - that Muhammad ﷺ had forged it - proved untenable in light of the well-known fact that was illiterate and completely uninitiated in the delicate art of the poets. Kermani explains:

*Old Arabic poetry is a highly complex phenomenon. The vocabulary, grammatical idiosyncrasies and strict norms were passed down from generation to generation, and only the most gifted students fully mastered the language. A person had to study for years, sometimes even decades under a master poet before laying claim to the title of poet. Muhammad...had not studied the difficult craft of poetry, when he started reciting [Qur'anic] verses publicly.*<sup>3</sup>

The greatest Arab poet of the day, Walid ibn al-Mughira, was forced to concede in spite of his intense opposition to Islam: "...it (the Qur'an) has a sweetness to it, and a charm hovers over it; its highest parts (surface meanings) are fruitful and its depths gush forth without end. It dominates and cannot be dominated, and it will certainly crush all that is beneath it".<sup>8</sup>

"I really think the Qur'an has even brought Western researchers embarrassment", admits Angelika Neuwirth, a leading Western scholar on the Qur'an, "who weren't able to clarify how suddenly in an environment where there were not any appreciable written text, appeared the Qur'an with its richness of ideas and its magnificent wordings"<sup>\*\*\*</sup>.

### THE ETERNAL CHALLENGE

A people given to idol worship at the time, the Arabs' initial response to Prophet Muhammad's ﷺ call to worship God alone and to associate nothing with Him was one of intense hostility. Refusing to abandon their gods and immoral customs, they accused the Prophet ﷺ of having forged the Qur'an himself. In response, God challenged them to produce something like it if they doubted its divine source<sup>9</sup>:

*Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not*

produce the like thereof, even if they backed up each other with help and support. 17:88

*Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!". 10:38*

*Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth! 11:13*

*Or do they say, "He fabricated the (Message)"? Nay, they have no faith! Let them then produce a recital like unto it,- If (it be) 52:33-4*

*And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith. 2:23-4*

Having reached the summit of eloquence, the seventh century Arabs were the best equipped generation to meet this challenge. Instead, they branded the Qur'an "magic" and begged people to drown it out with noise when the Prophet ﷺ publicly recited it, all the while boasting: "If we wished, we could recite its like!"<sup>10</sup>

After a failed attempt to bribe the Prophet ﷺ out of his public preaching with offers of wealth and kingship, the leadership of Mecca resorted to an incremental campaign of disinformation, boycott, torture, and then finally warfare against the Muslims,<sup>11</sup> only to be defeated in disgrace. The fact that they resorted to all these measures for twenty three years, rather than compose three simple lines<sup>12</sup> like the Qur'an, is a clear testament to its supernatural inimitability.<sup>13</sup> To quote Imam Kalil Mufti:

*Instead of meeting the challenge, they chose violence and waged war against him. They, of all people, had the ability and the motive to meet the Quranic challenge, but could not do so. Had they done so, the Quran would have proven false, and the man who brought it would have been exposed as a false prophet. The fact that the ancient Arabs did not and could not meet this challenge is proof of [the] Quran's inimitability. Their example is of a thirsty man next to a well, the only reason he dies of thirst is if he was unable to reach the water!<sup>14</sup>*

Hamza Tzortzis elaborates:

*The Meccan leadership was being challenged by the Qur'anic message, and this had the potential to undermine their leadership and economic success. In order for Islam to stop spreading, all that was needed was for the Prophet's ﷺ adversaries to meet the linguistic and literary challenge of the Qur'an. However, the fact that Islam succeeded in its early, fragile days in Mecca testifies to the fact that its primary audience was not able to meet the Qur'anic challenge. No movement can succeed if a claim fundamental to its core is explicitly proven false. The fact that the Meccan leadership had to resort to extreme campaigns, such as warfare and torture, to attempt to extinguish Islam demonstrates that the easy method of refuting Islam—meeting the Qur'anic challenge—failed.<sup>15</sup>*

Muhammad Taqi Ismani reflects on the significance of the Qur'anic challenge:

*...[Muhammad ﷺ] had never learned anything from the renowned poets and renowned scholars of the time, had never recited even a single piece of poetry in their poetic congregations, had never attended the company of soothsayers. And far from composing any poetry himself, he did not even remember the verses of other poets...Just think that they were a people who according to 'Allamah Jurjāni, could never resist ridiculing the idea in their poetry if they heard that there was someone at the other end of the globe who prided himself on his eloquence and rhetorical speech. It is unthinkable that they could keep quiet even after such repeated challenges and dare not come forward...They had left no stone unturned for persecuting the Prophet ﷺ. They tortured him, called him insane, sorcerer, poet and sooth-sayer, but failed utterly in composing even a few sentences like the Qurānic verses.<sup>16</sup>*

"How could the Prophet Muhammad", asks Abu Zakariya, "unable to read or write and without any training or reputation for being a poet or linguist, have authored the Qur'an, the most important work in the whole of Arabic literature?". He answer, he says, is clear: "The Qur'an is a miracle which, without doubt, has to have one from God Almighty".<sup>17</sup>

<sup>14</sup>"We can (by contrast) trace most extant pre-Islamic poetry back to several hundred linguistic templates that were in circulation in the poetic market prior to the appearance of the Qur'an revelation", Dr. Bassam Saeh notes. "These templates were on the order of primary linguistic units that served as the basis for the overall structure of a poem or literary text".<sup>18</sup>

\*\*Chapter

\*\*\*See Appendix II

## 2. The Structural Miracle

The Noble Qur'an was revealed to Prophet Muhammad ﷺ in a piecemeal manner over a period of twenty three years:

*Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually. Qur'an 25:32*

Often just a few verses or group of verses were revealed to the Prophet ﷺ at a time, often addressing different situations and circumstances throughout his life. The unanimity of all the relevant historical sources on this point renders it an undeniable fact. Remarkable, then, that such a disparately formed text should exhibit such a coherent structure where we would expect little.<sup>1</sup>

Among the most striking examples of this structural coherence is that of ring composition, an ancient literary technique found in which the sections within the first half of a text (e.g. A-F) are 'mirrored' by those in its second half (e.g. sections F-A). The central theme of the text (e.g. G), meanwhile, is sandwiched between the two halves of the text. An example includes the tenth chapter of the Qur'an, Yusuf (Joseph):

- A. Prologue (1-3)
- B. Joseph's vision (4-7)
- C. Joseph's disputes with his brothers and their guile towards him (8-18)
- D. Joseph's relative promotion (19-22)
- E. Joseph's attempted seduction (23-34)
- F. Joseph in prison, his interpreting of the two inmates' visions  
Joseph as a prophet of Tawheed (pure monotheism) (35-42)
- F. Joseph imprisoned, interprets the king's visions (43-9)
- E. Outcome of the woman's seduction: Joseph rehabilitated (50-3)
- D. Joseph's definitive promotion (54-7)
- C. Joseph's disputes with his brothers and his guile towards them (58-98)

B. Joseph's vision is fulfilled (99-101)

A. Epilogue (102-11)2

An even more striking example is the second chapter of the Qur'an, al-Baqarah (the Cow):

- A. Faith vs. disbelief (1-20)
- B. God's creation and omniscience (21-39)
- C. Moses receives al-Kitab (the Book, i.e. Torah) and delivers law to the Israelites; reference to Solomon in the second to last passage (40-103)
- D. Abraham is tested; builds the Ka'ba with his son Ishmael; responses to Jews and Christians (104-41)  
The direction of prayer redirected to Mecca as a test of faith; Muslims are a middle nation, exhorted to compete in good deeds (142-52)
- D. Muslims will be tested; Ka'ba, Safa and Mina; responses to the polytheists (153-177)
- C. Muhammad ﷺ delivers law to the Muslims; reference to Solomon's father David in the third to last passage (178-253)
- B. God creates, grants/resurrects life and is omniscient (254-84)
  - A. Faith vs. disbelief (285-6)3

Amazingly, many of the above sections in al-Baqarah are *themselves* ring structured: verses 1-2 are mirrored by verse 5, verses 6-7 are mirrored by verses 15-20, verses 21-4 are mirrored by verse 39, and verses 25-6 are mirrored by 30-8. Furthermore, a single verse in the Qur'an, 2:225, has nine sub-verses that form a ring. This also happens to be the verse described by Prophet Muhammad ﷺ as the greatest in the whole Book.

There even appear to be instances of *linguistic* ring structure in al-Baqarah, such as the recurring use of the term *al-Kitab* in the first C section (40-103) mirrored by the recurring use of the phrase *kutiba 'alaykum* in the second C section (178-253)\*.

Raymond K. Farrin\*\*, an associate professor of Arabic at the American University of Kuwait, sums up the remarkable design behind this chapter:

*Indeed this sura\*\*\* exhibits marvellous justness of design. It is precisely and tightly arranged, as we have seen, according to the principles of ring composition; even the section lengths fit perfectly in the overall scheme. Moreover, the precise structure serves as a guide, pointing to key themes in the sura. These occur, according to the logic of the pattern, at the centers of individual rings and, particularly, at the center of the whole sura. At the center*

of the sura, again, one finds instructions to face Mecca — this being a test of faith; identification of the Muslims as a new, middle community; and the message that all people, regardless of their qibla or spiritual orientation, should race to do good and God will bring them together.<sup>3</sup>

Abu Zakariya gives five reasons why this phenomena strongly indicates the Qur'an's divine origin:

1. Prophet Muhammad could not read or write, so it's a lot more difficult to plan such a structure when all you have to go on is memory (the Qur'an was revealed orally of course).

2. Prophet Muhammad was not a poet nor did he have any literary reputation, and yet the Qur'an has this remarkable structure. How can a person with little to no experience or skill in poetry/literature achieve such sophistication?

3. The verses of the Qur'an were not revealed in sequential order like with conventional texts. Surah al-Baqarah, the example covered in this article, was revealed over a period of many years with its verses interspaced with the revelation of verses from other chapters. Unlike conventional texts this makes implementing such a structure much more difficult.

4. Many verses of the Qur'an are linked to questions and events that occurred unexpectedly, so unless a person can predict the future, how could a human being plan the verses ahead of time when they were not in his control? Other texts such as the Bible were written by multiple authors long after Moses and Jesus (peace be upon them) which would make planning such a structure much easier.

5. The Qur'an did not undergo any editorial process, Prophet Muhammad would fix the positions of the new verses as soon as they were revealed to him. With each new verse, again which were tied to external questions and events that were outside of his control, he would not go off and review what had been previously revealed and see where he can fit them in order to maintain this ring structure. So spontaneous revelation was immediately followed by the placement of the verse into the Qur'an, and once placed it was fixed with no opportunity for later editing. Other texts such as the Bible show evidence of multiple authors and several stages of editing, again making it much easier to achieve such a structure.<sup>4</sup>

\*Kitab and kutiba share the same root word.

\*\*\*Farrin converted to Islam upon his findings. To hear him discuss the structural miracle with students at the

University of Kuwait, see ALNAQWI, *Structure and Quranic Interpretation* - Dr. Raymond Farrin  
<https://www.youtube.com/watch?v=v2kw9oKApW4> 02/13/16

\*\*Chapter

### 3. Successful Prophecies

This chapter explores just a sample of the many prophecies in the Glorious Qur'an that have come to pass.

#### THE BYZANTINES' VICTORY OVER THE PERSIANS

In the year 614/5, the Persian empire conquered Syria and Palestine, seizing Jerusalem's Holy Cross and destroying its Church of the Holy Sepulchre. This humiliating defeat of their arch-rivals, the Byzantines, was taken by the Arabs as an omen foretelling their own eventual victory against the Muslims, for they too were idolators like the Persians, while the Muslims were fellow monotheists of the Christians and Jews. To quote Syed Maudani in his commentary of the Qur'an:

*What is remarkable is that, at the time the Prophet revealed Surah Rum its fulfillment would have seemed extremely unlikely to objective human observers...By 619 A. D. the whole of Egypt had passed into Sassanid hands and the Magian armies had reached as far as Tripoli. In Asia Minor they beat and pushed back the Romans to Bosphorus, and in 617 A. D. they captured Chalcedon (modern, Kadikoy) just opposite Constantinople...At last, the Emperor [of Byzantium, Heraclius] became so depressed by defeat that he decided to leave Constantinople and shift to Carthage (modern, Tunis). In short, as the British historian [Edward] Gibbon says, even seven to eight years after this prediction of the Quran, the conditions were such that no one could even imagine that the Byzantine Empire would ever gain an upper hand over Iran. Not to speak of gaining domination, no one could hope that the Empire, under the circumstances, would even survive.<sup>2</sup>*

Yet, despite all expectations, God revealed the following verses to reassure the hearts of the Believers:

*The Roman Empire Has been defeated—In a land close by;  
But they, (even) after (This) defeat of theirs, Will soon be victorious—  
Within a few years. With God is the Decision, In the Past And in the Future : On that Day shall The Believers rejoice.*

Qur'an 30:2-4

In 622, just 7-8 years after this prediction was made, the Byzantine emperor Heraclius launched a blinding counteroffensive, described thusly by Encyclopaedia Britannica:

*This tide of [Persian] conquest was turned by [Heraclius](#) in a series of brilliant campaigns between 622 and 627. Since he retained command of the sea, Heraclius was able to sail to Issus and rout the Persian army near the Armenian border. In alliance with the [Khazar](#) kingdom north of the [Caucasus](#), he invaded Armenia again in 623, gaining victory over the King's army near Canzaca. The town and fire temple were destroyed, together with the temple at [Lake Urmia](#), traditionally associated with [Zoroaster](#). The campaigns of 624 and 625 ranged across northern [Syria](#) and Mesopotamia and culminated in a reversal for Shahrbarāz' forces on the river Saras.<sup>1</sup>*

A sneaky retrodiction?

If this prophecy had in fact been a sneaky retrodiction by the Prophet ﷺ (today's Qur'an is 100% the same as recited by him - see *THE PRESERVATION OF THE QUR'AN* in this chapter), that would have been blatant to his followers, for they would not recall its utterance in the years prior (and, given how incredulous the prophecy would have sounded at that time, they certainly would have). Why would the Prophet ﷺ have pointlessly risked exposing himself as a blatant liar and false prophet?

A lucky guess?

Why would the Prophet ﷺ, who had hitherto sacrificed so much for his mission, risk exposing himself as a false prophet by making such a seemingly improbable prediction? Why not go with the winning side (Persians) to increase the prediction's chances? Instead of saying it would come to pass in "a few years", why not something far safer like "within this generation"?<sup>3</sup> Consider the absolute certainty of 30:6:

*(It is) the promise of God. Never does God depart From His promise : But most men understand not.*

Ponder these words and ask yourself: can these really be the words of a lucky guesser?

A dream or vision?

One might still try and explain this by saying that the prophecy may have been inspired by a dream or vision that he assumed was inspiration, precluding any such risk calculus on his part. However, this was precisely the case with the pilgrimage prophecy of 48:28: while the latter specifies that it was revealed in a vision to the Prophet ﷺ, 30:1-4 says no such thing with regards to the Romans' victory. The only rational explanation is that the author of the Qur'an is the All-Knowing One.

## THE TRIUMPH OF ISLAM

God foretold:

*Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. If any do reject Faith after this, they are rebellious and wicked. Qur'an 24:55*

This prophecy was fulfilled when the Muslims conquered Mecca, established the Righteous Caliphate, and expanded its domain as far as Spain and parts of China after toppling the Persian and Byzantine empires: all in a matter of twenty years!

## THE PRESERVATION OF THE QUR'AN

Due to their temporal purpose, most of the Scriptures God revealed to mankind before the Qur'an - e.g. the Torah, the Psalms, the Gospel - are either partially or completely lost to us today, or have been altered and added to beyond recognition (hence differences in theological/historical details between the Bible and Qur'an).

Consider the Torah: there is an interval of several centuries between its original revelation by God to Moses (peace be upon him) and the oldest surviving manuscripts we have today, the Dead Sea Scrolls, rendering its preservation impossible to prove.

Similarly, if we look at the Psalms, there is an interval of several centuries between their revelation to David (peace be upon him) and the composition of those found in today's Bible, whose attribution to David is now unanimously rejected by biblical scholarship. The original Gospel revealed to Jesus Christ (peace be upon him) is likewise lost.

Congruent with its status as the permanent Scripture for all mankind, the Qur'an is the only one that has been preserved.<sup>4</sup> Ever since its revelation 1400 years ago, it has been memorised and recited by generations of Muslims throughout the ages, making it perhaps the most memorised book in history.<sup>5</sup> To quote one source:

*One marvels at how a book primarily committed to memory and documented on disjointed bones and leathers over the span of 23 years, could survive—let alone without incongruity. People would learn some Qur'an from the Prophet ﷺ or his Companions, then travel back to their homelands and autonomously teach it to their family, friends, and students, who would then relay it onwards to others. These separate oral transmissions continued independently for centuries, all across the earth, and somehow all 1.8 billion Muslims today still recite the Qur'an exactly as it was taught to the Prophet's Companions...we not only find zero incompatibility between all these oral traditions worldwide but even between them and the Qur'an in printed form.*<sup>6</sup>

In addition, the earliest manuscripts from the seventh century AD represent 83% of today's Qur'an, with no differences beyond occasional spelling errors and the like.<sup>7</sup> There are also inscriptions from the same period that contain passages matching those found in today's Qur'an.<sup>8</sup> F.E. Peters speaks for many Western academic specialists when he writes: "Few have failed to be convinced that what is in our copy of the Quran is, in fact, what Muhammad taught, and is expressed in his own words".<sup>9</sup>

God, of course, foretold all this:

*We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).* Noble Qur'an 15:9

#### THE ETERNAL FATES OF ABU LAHAB AND WALID IBN AL-MUGHIRA

By predicting that the Prophet's ﷺ vicious uncle Abu Lahab would die a disbeliever, chapter 111 of the Qur'an issues a falsification test: all Abu Lahab had to do in those last ten years of his life was to feign conversion to Islam, thereby disproving this prophecy - and thus the Qur'an's divine origin and the prophethood of Muhammad ﷺ - once and for all! Either this idea simply never occurred to him, or he was too disdainful of Islam to even temporarily associate himself with it for the purpose. Either way, if the Prophet ﷺ was really the author of the Qur'an, then he was taking a huge risk by issuing Abu Lahab this opportunity to definitively discredit Islam!

It is also noteworthy that Abu Lahab died just six years before the Muslim conquest of Mecca, upon which most of the Arab tribes (including his own) entered the faith. Thus, had he lived to see the conquest, he would have most likely

converted along with the rest of his tribe. The chapter foretelling all this (111) was the sixth to be revealed to Prophet Muhammad ﷺ, and hence cannot be dismissed as a convenient retrodiction. The Qur'an also foretold that Walid ibn al-Mughira, another staunch enemy of Islam who died prior to the conquest, would also die a disbeliever, in the fourth chapter (74) that was revealed.<sup>10</sup>

Given that Islam's former foes all entered the faith following the conquest, what are the odds that the author of the Qur'an accurately singled out the two (i.e. Abu Lahab and Walid ibn al-Mughira) that would die before getting a chance to do so, unless He knew the future?

#### 4. The Case Against Prophet Muhammad's ﷺ Authorship

There are several reasons why Prophet Muhammad ﷺ cannot be the author of the Qur'an:

##### 1. HIS SINCERITY

Before receiving prophethood, Muhammad's ﷺ honest reputation earned him the nicknames *al-Sadeeq* (The Truthful) and *al-Ameen* (The Trustworthy). The staunchest opponents of him and his Call were forced to admit that no one had accused him of ever uttering a single lie, and that he had always spoken the truth.<sup>1</sup> "The trait and characteristic which the Prophet hated most was lying", the Prophet's ﷺ second wife A'isha recalled. "A man would tell a lie in the presence of the Prophet and he would hold it against him, until he knew that he repented".<sup>2</sup> Abdullah ibn Salam, the chief rabbi of Medina at the time, narrated:

*When the Messenger of Allah came to Medina, the people rushed toward him and it was said, "The Messenger of Allah has come!" I came along with the people to see him and when I looked at the face of the Prophet, I realised that his face was not the face of a liar.*<sup>3</sup>

In a desperate bid to stop his Message from spreading, the leaders of Mecca offered the Prophet ﷺ power, wealth and kingship on condition that he cease his preaching. After adamantly refusing this offer,<sup>4</sup> the Prophet ﷺ and his companions endured thirteen years of harassment, torture, boycott, and eventually exile from Mecca. "He was starved of food", writes Hamza Tzortzis, "and stoned by children to the point where blood drenched his legs. His wife passed away and his beloved companions were tortured and persecuted".<sup>5</sup>

Accordingly, the broad consensus among historians today is that Muhammad ﷺ was not a deliberate imposter but that he was genuinely convinced he was God's messenger.<sup>6</sup> To quote Alford T. Welch:



*The really powerful factor in Muhammad's life and the essential clue to his extraordinary success was his unshakable belief from beginning to end that he had been called by God...The certainty with which he came forward as the executor of God's will gave his words and ordinances an authority that proved finally compelling.*<sup>7</sup>

This raises a question: would a man so strongly convinced he is a messenger sent by God consciously commit the blasphemy of fabricating a scripture and passing it off as God's revelation?!\* Such blasphemy is completely at odds with the moral psychology of such an individual. To quote W. Montgomery Watt in his book *Muhammad at Medina* (1956):

*...the view that Muhammad did not believe in his revelations and did not in any sense receive them from 'outside himself; but deliberately composed them, and then published them in such a way as to deceive people into following him...is incredible. Above all it gives no satisfying explanation of Muhammad's readiness to endure hardship in his Meccan days, of the respect in which he was held by men of high intelligence and upright character, and of his success in founding a world religion which has produced men of undoubted saintliness. These matters can only be satisfactorily explained and understood on the assumption that Muhammad was sincere, that is, that he genuinely believed that what we now know as the Qur'an was not the product of his own mind, but came to him from God and was true.*<sup>8</sup>

The only viable explanation, i.e. that it came from outside the mind of Prophet Muhammad ﷺ, is reaffirmed by the seemingly undiagnosable physiological symptoms he exhibited whenever he was receiving the revelation of its heavenly verses. As God declares:

*Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) desire. It is no less than an inspiration sent down to him: He was taught by one Mighty in Power. Noble Qur'an 53:2-5*

#### Debunking the "Reformer" Theory

In an attempt to reconcile Prophet Muhammad's ﷺ alleged authorship of the Qur'an with undeniable sincerity, some have advanced the notion that he may have still consciously fabricated Islam and the Qur'an, but that his real agenda was moral reform. This argument is untenable for several reasons:

1. Due to the immense respect he enjoyed,<sup>1</sup> he was more than qualified to lead a great reform of the Arabs, so that it was unnecessary for him to fabricate the claim of revelation from God\*\*, let alone a whole scripture.

2. By attacking Arabia's 300+ idols and calling for their complete abandonment in exchange for the worship of the One God, the Prophet ﷺ incurred far greater hostility from the polytheist Arabs than he ever may have incurred by simply calling them to social reform.

3. Could a man of such integrity and moral conscience have knowingly led his companions to torture, death, starvation, destitution and exile on the basis of a lie?

4. The Meccan leadership's offer of wealth and kingship was the perfect opportunity for the Prophet ﷺ to impose his system of reform from the top down, yet he spurned this offer because he refused to agree to their one condition that he cease calling people to the worship of the One God alone.<sup>4</sup>

#### 2. ABSENCE OF EMOTIONS

*Dr. Gary Miller gives another powerful argument against the Prophet's ﷺ authorship:*

*It is common knowledge that Prophet Muhammad, may the mercy and blessings of God be upon him, had a very difficult life. All of his daughters died before him except one, and he had a wife (Khadijah) of several years who was very dear and important to him, who not only preceded him in death but died at a very critical period of his life... The Quran does not mention any of these things - not the death of his children, not the death of his beloved companion and wife, not his fear of the initial revelations, which he so beautifully shared with his wife - nothing; yet these topics must have hurt him, bothered him, and caused him pain and grief during periods of his life. Indeed, if the Quran was a product of his psychological reflections, then these subjects, as well as others, would be prevalent or at least mentioned throughout.<sup>9</sup>*

*In his book *The Divine Reality* (2016), Hamza Tzortzis develops this argument further:*

*The Prophet Muhammad ﷺ experienced many trials and tribulations during the course of his Prophetic mission. For example, his children died, his beloved wife Khadija passed away, he was boycotted, his close companions were tortured and killed, he was stoned by children, he engaged in military campaigns; throughout all that, the Qur'an's literary nature remains that of the Divine voice and character.[73] Nothing in the Qur'an expresses the turmoil and emotions of the Prophet Muhammad ﷺ. It is almost a psychological and physiological impossibility to go through what the Prophet ﷺ went through, and have none of the resultant emotions manifest themselves in the literary character of the Qur'an.<sup>10</sup>*

One may try to account for this by simply pointing to an author other than Prophet Muhammad ﷺ. This, however, would have required an impossible conspiracy. To quote Tzortzis again:

*If an Arab other than the Prophet ﷺ had produced it, he would have had to constantly shadow the Prophet ﷺ wherever he went, and spew out revelations whenever the occasion called for it. Is one seriously to believe such a fraud would go unexposed for the entire 23-year period of revelation?.<sup>10</sup>*

### 3. COMPARING THE QUR'ANIC SPEECH WITH THE PROPHETIC SPEECH

*Though most of us are unconscious of it, every human being has their own distinct idiolect, defined by the influential American linguist Charles F. Hockett as “the totality of speech habits of a single person at a given time”.<sup>11</sup> A characteristic vocabulary is one notable feature of a person’s idiolect.*

*Remarkable then that, according to the findings of a 2012 study, 62% of the words found in the prophetic sayings are untraceable in the Qur’an and 83% of the words in the Qur’an are untraceable in the prophetic sayings!<sup>12</sup> Especially given that he would often interchange his own words with that of the Qur’an, this alone constitutes strong evidence that Prophet Muhammad ﷺ was not the author. As Abu Zakariya argues:*

*If the Qur’an was a product of Muhammad’s mind, then how is it possible that he maintained two distinct styles of speech over a period of 23 years, without ever combining the styles? Remember that many verses of the Qur’an were revealed instantaneously in response to unexpected events, so there was no opportunity to take time to carefully plan what was being said in order to maintain the different styles. This is surely a psychological and physiological impossibility.<sup>10</sup>*

### 4. THE PRE-ISLAMIC ARABS WERE UMMI (UNLEARNED)

Before the rise of Islam, the Arabian peninsula - and especially the city of Mecca, located in the Hejaz region - was steeped in polytheism. Malik Ben Nabi observes:

*Neither in pre-Islamic Mecca nor in its surrounding area, was there any record of a monotheistic cultural centre which could have disseminated the Biblical thought that we find expressed in the Holy Qur’an...Moreover, if Judeo-Christian thought had really made inroads into Jahiliyyan (i.e. pre-Islamic Arab) society and culture, the absence of an Arabic translation of the Bible could not be explained.<sup>13</sup>*

Indeed, despite the fact that the Bible didn’t even begin to be translated into written Arabic until two centuries after the advent of Islam,<sup>14</sup> we find that 50% of the biblical stories recounted in the Noble Qur’an (i.e. the stories of Adam, Noah, Abraham, Ishmael, Isaac, Lot, Joseph, Job, Jonah, Moses and Jesus) occur in the chapters that were revealed during the Meccan (as opposed to Medinan) period of his prophetic mission!<sup>15</sup> Armed with these facts, let us now consider the possible human sources of this data in the Qur’an.

#### a. Christians of Arabia\*\*

The scholar Richard Bell stated:

*From the south, Christianity does not seem to have made much headway; from the northeast it spread down the shores of the Persian Gulf. From the north-west it spread into the northern centre of the peninsula and southward to the shores of the Red Sea, but—and this is important—in spite of traditions to the effect that the picture of Jesus was found on one of the pillars of the Ka’ba, **there is no good evidence of any seats of Christianity in the Hijaz or in the near neighbourhood of Mecca or even of Medina.**<sup>16</sup>*

“There were a few Christians in Mecca”, wrote Montgomery Watt in *Muhammad at Medina*, “...but the majority were probably Abyssinian slaves and not well instructed in the faith”.<sup>17</sup> Concerning the Christians of pre-Islamic Arabia as a whole, the French historian Maxime Rodinson remarked:

*[They] knew very little about their own religions. They were for the most part poor folk - traders, butchers, smiths, blood-cuppers, peddlers, wine-sellers, adventurers and slaves. They had no organized community, no priests or churches. They belonged to different sects, each convinced that the rest were heretics.<sup>18</sup>*

The anti-Islam missionary W. St. Clair Tisdall, in his work *The Sources of Islam*, similarly wrote:

*In the Prophet’s day, numbers of Christians in Arabia were not only an ignorant people, but belonged to heretical Sects, which, on account of their dangerous influence, had been expelled from the Roman Empire and thus had taken refuge beyond the border land. They had hardly any acquaintance with the Gospel or Apostolic writings, but were conversant with heretical books and the extravagant tales they contained.<sup>19</sup>*

“Had Christianity produced a deep impression upon Arabia”, Bell also noted, “it would no doubt have burst through the convention which confined [pre-Islamic Arab] poetry to the subject and temper of the old desert life, or at least

have produced a religious literature of its own".<sup>16</sup> A more recent academic, Ghada Osman, sums up the matter:

*...on the eve of Islam, Christianity was a very new religion in the cities: all the Christians about whom we hear are first generation converts. Thus, they had not gathered the momentum to create a church that would bring their coreligionists together...Christians remained by nature isolated from each other, even after their conversion. Many, such as 'Uthman b. Al-Huwayrith and Abu 'Amiral-Rahib, settled in Byzantine territory. Others who stayed in Mecca and Medina, such as Waraqa b. Nawfal, led isolated ascetic lives that did not bring them into much contact with others, including other Christians.*

*...Even the four hanifs, who began their spiritual journey together, reached their Christianity in very separate ways, and in diverse locations. Despite accounts of the poetry they recited to and for each others, nowhere are we given any indication that their conversion to Christianity was remotely communal. It was, rather, the individualism of the time that propelled each of them to renounce idolatry, pursue the search for monotheism, and finally convert to Christianity.<sup>20</sup>*

#### b. Christians/monks of Syria

The Meccans would have made contact with the Christians and monks of Syria by way of commercial relations,<sup>21</sup> but this casual interaction can hardly have led to the dissemination of biblical knowledge in Mecca that we find expressed in the Noble Qur'an. Though the Prophet ﷺ himself had the means of journeying to Syria in search of religious truth, his having done so in secret without anyone knowing - hence no surviving traditions attesting to it - is rendered virtually impossible by the highly interconnected nature of Arab tribal society in the seventh century. Much less could he have learnt everything from his (well, technically, his uncle Abu Talib's) brief contact with a monk during what was, after all, one of only two trade trips he made to Syria prior to his prophethood.<sup>22</sup>

Citing classical Muslim authorities Ibn Aṭīyah, Abu Ubayd al-Qasim ibn Salam, al-Zarkashi and al-Suyuti, Yasir Qadhi refutes Arthur Jeffrey's fallacious equation of foreign loanwords with foreign sources:

*...there is no doubt that Arabs interacted with other civilizations, through trade and other journeys, and in the process they took some of their words and introduced them into the common vernacular of the Arabs, such that they began to be used in their lectures and poetry, and this was the state of affairs when the Qur'ān was revealed with these words...[This opinion] is now almost universally acknowledge[d] as valid by Muslim specialists in the field, and all the modern works that are written in the field of 'ulūm al- Qur'ān' (Qur'anic sciences) reflect this.<sup>23</sup>*

The Iranian rationalist Ali Dashti had an interesting pair of paragraphs describing all of Muhammad's ﷺ pre-prophethood liaisons with religious minorities,<sup>24</sup> all of which is completely unsubstantiated. No wonder the Meccans, ever-ready to pounce on the opportunity to disprove the Qur'an's divine origin, never once sought to correct its typical closing to a biblical narration:

*Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. Noble Qur'an 11:49*

#### 5. INTERNAL EVIDENCE

Muhammad's ﷺ authorship of the Noble Qur'an is still further undermined by the internal evidence of numerous Qur'anic passages that rebuke him for various mistakes he committed. If he was truly the author, why would he have composed such verses, when they could have publicly undermined his prophetic pretensions? On the contrary, to defend his credibility, one would expect him to forge verses of God absolving him for any mistakes!<sup>25</sup>

Even when the Prophet ﷺ received the first two chapters of the Qur'an, there was an interval of several months between them, wherein he suffered a great deal of mockery: "His Lord has abandoned him!", his detractors would taunt. If he fabricated it, why did he delay the second chapter for so long and endure such mockery?<sup>25</sup> Similarly, Qur'an 24:11-21 was not revealed to rebut the false accusations against his wife A'isha until several weeks into the accusations.<sup>25</sup>

*\*Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"?* Noble Qur'an 6:93; for additional arguments against Muhammad's authorship, see *ibid.* Zakariya.10

**\*\***The story of blacksmiths Jabr and Yasr comes from Muqatil ibn Sulayman, who is considered by Muslim scholars as a storyteller who never gave *sanad* (chains of narration) properly.<sup>26</sup> As for his allegedly listening to the preaching of a Christian Arab named Quss at the Ukaz fair, this story is unanimously rejected by Muslim scholars due to the presence of Muhammed ibn al-Hallaj al-Lakhmi - a notorious fabricator - in its *isnad* (chain of transmission).<sup>27</sup>

#### Epilogue

The purpose of our existence is to worship the Creator:

*I have only created Jinns and men, that they may serve Me. 51:56*

Islam ("submission"), the original religion of all the prophets from Adam to Muhammad ﷺ, is the way of life God has ordained for humanity (Qur'an 3:19). It is a faith open to all and does not discriminate between class, race or ethnicity. The Prophet Muhammad ﷺ described the brotherhood at the heart of Islam:

*The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever. (Bukhari)*

No one can be compelled into religion. God says:

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. Qur'an 2:256*

By becoming a Muslim, a person achieves inner peace in this life and eternal bliss (Paradise) in the next:

*For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! Qur'an 18:31*

As for those who abuse the purpose of their creation and reject God's mercy after clear evidence reaches them, they shall have no excuse on the Day of Reckoning and will be cast into eternal Hellfire:

*...Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, '(Allah) never sent down any (Message): ye are nothing but an egregious delusion!'" They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" Qur'an 67:8-10 (emphasis mine)*

This, then, is the weightiest of affairs. Life is short and time is of the essence. God willing, after pondering the evidence presented in this book, you will realise that there is nothing worthy of worship except Allah, and that Muhammad is His Messenger.

#### **Appendix I: A Sample of Prophet Muhammad's ﷺ Teachings**

*God is compassionate and loves compassion.1*

*Love for humanity what you love for yourself.2*

*Whoever does not thank people has not thanked Allah.3*

*There is a reward for serving any animate (living being).4*

*Every act of goodness is charity.5*

*He is not of us who has no compassion for our young and does not honour our elderly.5*

*Visit the sick, feed the hungry and free the captives.4*

*The best among you is he who has the best manners.4*

*Richness is not having many possessions. Rather, true richness is the richness of the soul.4*

*The strong man is not the one who is strong in wrestling, but the one who controls himself in anger.4*

*Removing harmful things from the road is an act of charity.4*

*The Merciful One shows mercy to those who are themselves merciful. So show mercy to whatever is on Earth, then He who is in heaven will show mercy to you.6*

*Indeed, God does not look towards your bodies nor towards your appearances. But, He looks towards your hearts and your deeds.5*

#### **Appendix II: Western Academic Views on the Eloquence of the Qur'an**

*Researchers and academics find themselves at a complete loss while attempting to rationally explain how an unlettered man could have been able to bring forth such a message.1 Armand-Pierre Caussin de Perceval*

*I really think the Qur'an has even brought Western researchers embarrassment, who weren't able to clarify how suddenly in an environment where there were not any appreciable written text, appeared the Qur'an with its richness of ideas and its magnificent wordings.*<sup>2</sup> Angelika Neuwirth

*As a literary monument the Koran thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom...in forcing the High Arabic idiom into the expression of new ranges of thought the Koran develops a bold and strikingly effective rhetorical prose in which all the resources of syntactical modulation are exploited with great freedom and originality.*<sup>3</sup> Sir Hamilton Gibb

*...the Qur'an is an incomparable masterpiece of the Arabic language...[Its] beauty of form, in the unanimous opinion of all scholars, equals the majesty of its subject, and the perfection of its language never lets the expression fall below the meaning that it seeks to render.*<sup>4</sup> Barthelemy Saint Hilaire

*Even in the development of Arabic poetry itself the Qoran marks a very important phase.*<sup>5</sup>  
Dr. Hartwig Hirschfeld

*However often we turn to it...it soon attracts, astounds, and in the end enforces our reverence...Its style, in accordance with its contents and aim[,] is stern, grand, terrible - ever and anon truly sublime - thus this book will go on exercising through all ages a most potent influence.*<sup>6</sup> Johann Wolfgang von Goethe

*The Coran was the sign of a literary revolution, as well as of a revolution in religion; it signalizes among the Arabs the transition from the versified style to prose, from poetry to eloquence...energetic language, sonorous, full of rhythm, though un-versified...It cannot be doubted that Mahomet owed his chief success to the originality of his language, and to the novel turn he gave to Arab eloquence...and to those who demanded a "sign" of him, Mahomet offers no other response than the perfect purity of his Arab speech, and the fascination of the new style of which he had the secret.*<sup>7</sup> Ernest Renan

*The Style of the Qur'an is generally beautiful and fluent...and in many places, specifically where the majesty and attributes of God are described, sublime and magnificent...He (Muhammad) succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment.*<sup>8</sup> George Sale

*All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.*

Edward Montet

*The Qur'an in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation.*<sup>10</sup> John Naish

*The effect of the literary advance which the Koran marks is heightened by a number of passages of sublime beauty. Many of the lines that seem rather commonplace to us must have been astounding and stirring to the contemporaries. But at all times will this simile of the Lord and the mysterious aloofness of his splendor penetrate to the innermost heart.*<sup>11</sup> Gustave Edmund von Grunebaum

*The great virtue of the Qur'an is its beauty of language. Its proper recitation is moving, whether or not one understands the Arabic.*<sup>12</sup> Carleton Coon

*I have been at pain to study the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greater literary masterpieces of mankind.*<sup>13</sup> Arthur Arberry

*Thus, if one who read a little Arabic and enjoyed leafing through the Koran were to hear Mohammed personally proclaim in that eloquent, rhythmic tongue, with the sonorous and persuasive voice, seducing first the ears, then the heart, every sentence alive with enthusiasm, he would prostrate himself, crying: Great prophet, messenger of God, lead us to glory, to martyrdom. We will conquer or die for you.*<sup>14</sup>

Jean-Jacques Rousseau

*In order properly to estimate the merits of the Koran, it should be considered that when the Prophet arose eloquence of expression and purity of diction were much cultivated, and that poetry and oratory were held in the highest estimation. It was to the Koran so considered as a permanent miracle that Mohammed appealed as the chief confirmation of his mission, publicly challenging the most eloquent men in Arabia, then abounding with persons whose sole study and ambition it was to excel in elegance of style and composition, to produce even one single chapter that might compete therewith.*<sup>15</sup> John Davenport

*...even for those who are non-Muslims nothing is more marvellous than its language with such apprehensible plenitude and a grasping sonority...The ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.*<sup>16</sup> Paul Casanova

*From the literary point of view, the Koran is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded.*<sup>17</sup> F.F. Arbuthnot

*It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence...indeed it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.*<sup>18</sup> Alfred Guillaume

*Notwithstanding the literary excellence of some of the long pre-Islamic poems...the Qur'an is definitely on a level of its own as the most eminent written manifestation of the Arabic language.*<sup>19</sup> Martin Zammit

*The Koran is universally allowed to be written with the utmost elegance and purity of language, and is confessedly the standard of the Arabic tongue. The style is generally beautiful and fluent, especially where it assumes the prophetic character.*<sup>20</sup> William Henry Quilliam

*In the Alcoran it is said that if men and angels should combine to write anything like it, they should fail in their enterprise. The truth is, I do not find any understanding author who controverts the elegancy of the Alcoran, it being generally esteemed as the standard of the Arabic language and eloquence.*<sup>21</sup> Henry Stubbe

*The...Koran still passes for the most elegant and most sublime book which has been written in that language.*<sup>22</sup> François-Marie Arouet (Voltaire)

*Its literary beauty, its irradiation, an enigma even today, have the power of putting those who recite it into a state of fervour, even if they are the least pious.*<sup>23</sup> Emile Dermenghem

*That a competent knowledge of the Koran is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic.*<sup>24</sup> John Penrice

### **Appendix III: Western Academic Views on the Preservation of the Qur'an**

*In fact, from the time of Mu'awiyah through the reign of al-Walid the Umayyad caliphs were actively codifying every aspect of Muslim religious practice...It seems beyond the bounds of credibility that such efforts would have preceded interest in codifying the text itself...the Muslim tradition is reliable, at least in broad outline, in attributing the first codification of the Qur'an to 'Uthman and his appointed commission.*<sup>1</sup> Estelle Whelan

*New findings of qur'anic text fragments moreover can be adduced to affirm, rather than call into question, the traditional picture of the Qur'an as an early fixed text composed of the sūras (chapters) we have. Nor have scholars trying to deconstruct that image through linguistic arguments succeeded in seriously discrediting the genuineness of the Qur'an as we know it.*<sup>2</sup> Angelika Neuwirth

*Few have failed to be convinced that what is in our copy of the Quran is, in fact, what Muhammad taught, and is expressed in his own words...To sum this up: the Quran is convincingly the words of Muhammad, perhaps even dictated by him after their recitation...The search for variants in the partial versions extant before the Caliph Uthman's alleged recension in the 640s (what can be called the 'sources' behind our text) has not yielded any differences of great significance.*<sup>3</sup> F.E. Peters

*By the end of the first century the text as we now have it had been stabilized in all but a few details. Although in this process it was adjusted to the standard pronunciation, from which Mohammed's Meccan speech had differed in some small particulars, it seems reasonably well established that no material changes were introduced and that the original form and contents of Mohammed's discourses were preserved with scrupulous precision.*<sup>4</sup> Sir Hamilton Gibb

*...the single vigorous Qur'an text that throughout the ages has successfully withstood the assaults of both the exegetes and the usulis, stoutly retaining its textual identity in the face of countless attempts to insinuate interpolations through exploitation of the alleged codex of this or that Companion, is none other than the unique text of the revelations whose existence all their tricks betoken, the text which has come down to us in the form in which it was organized and approved by the Prophet...What we have in our hands today is the mushaf of Muhammad.*<sup>5</sup> John Burton

*The transmission of the Qur'an after the death of Muhammad was essentially static, rather than organic. There was a single text, and nothing significant, not even allegedly abrogated material, could be taken out nor could anything be put in.*<sup>6</sup> Adrian Brockett

*It is an immense merit in the Kur'an that there is no doubt as to its genuineness. The 'Word of the Lord' came to Mohammad, and he uttered it, and the people wrote it down or committed it to memory ; and that very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years.*<sup>7</sup> Stanley Lane-Poole

*...there is no probably no other book in the world which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date...we may upon the strongest affirmation affirm that every verse in the Coran is the genuine and unaltered composition of Mahomet himself...*<sup>8</sup> William Muir

*That we hold the Coran to be as surely Mahomet's word, as the Mahometans hold it to be the word of God.*<sup>8</sup> Von Hammer

*...no important alterations, additions or omissions have been made.*<sup>8</sup> Gustav Weil

*As far as the various pieces of revelation are concerned, we may be confident that their text has been generally transmitted exactly as it was found in the Prophet's legacy.*<sup>9</sup> Fredreich Schwally

*On general grounds then, it may be concluded that the 'Uthmanic revision was honestly carried out, and reproduced, as closely as was possible to the men in charge of it, what Muhammad had delivered...Modern Study of the Qur'an has not in fact raised any serious question of its authenticity.*<sup>10</sup> Richard Bell

*This process of memorization and compilation of the written form means that the science of manuscript criticism, which is central to New Testament scholarship, is almost non-existent in Islam, as almost no variant readings in ancient manuscripts exist.*<sup>11</sup> C.T.R. Hewer

*It is true to say that the Qur'an of today is a nearly perfect copy of its seventh-century counterpart (the seventh century authorized version produced under Uthman's supervision).*<sup>12</sup> Ron Rhodes

*...the Qur'anic version that stands today is a faithful copy of the revision by Uthman...*<sup>13</sup> Dr. Abraham Shaker

*...the present Qur'an is a nearly perfect copy of its original...*<sup>14</sup> Norman Geisler

*We have a book absolutely unique in its origin, in its preservation, and in the chaos of its contents, but on the authenticity of which no one has ever been able to cast a serious doubt.*<sup>15</sup> Bosworth Smith

*Modern critics agree that the copies current today are almost exact replicas of the original mother-text as compiled by Zayd, and that, on the whole, the text of the Koran today is as Muhammad produced it. As some Semitic scholar remarked, there are probably more variations in the reading of one chapter of Genesis in Hebrew than there are in the entire Koran.*<sup>16</sup> Philip Hitti

*Eventually, in spite of these points of debate, we can say that the text presently in our possession contains the criteria of a substantial fidelity.*<sup>17</sup> Denise Masson

*In broad outline the Muslim tradition has met with widespread acceptance from non-Muslim scholars.*<sup>18</sup> Neal Robinson

*...there is a general agreement by both Muslim and non-Muslim scholars that the text of this recension substantially corresponds to the actual utterances of Muhammad himself.*<sup>19</sup> Thomas W. Arnold

*...[the Qur'an] lies before us practically unchanged from the form which he himself (i.e. Muhammad) gave it.*<sup>20</sup> Charles Cutler Torrey

*...after a revision at the command of Uthman, the Koran took its standard and final form that has come down to us unchanged.*<sup>21</sup> Rom Landau

*...a final and complete text of the Koran was prepared within twenty years after the death (A.D. 632) of Muhammad, and that this has remained the same, without any change or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testaments.*<sup>22</sup> Forster F. Arbuthnot

...the consensus of view—Shi'ahs excepted—is that the Qur'ān as it stood in 'Uthmān's recension omits no significant and includes no extraneous material. The Prophet's death had decisively closed the Book.<sup>23</sup> Kenneth Cragg

Thus everything seems to indicate that the 'Uthmānic text was as complete and reliable as could be expected. It was primarily these merits that facilitated its quick and easy acceptance in the Muslim community. Official force alone would have never succeeded...<sup>24</sup> In short, however imperfectly the Qur'an may have been redacted, in the majority of cases the present suras are identical with the originals.<sup>25</sup> Theodore Noldeke

Most historians agree with the mainstream Muslim belief that despite differing readings, the integrity of the text survived, given the cognitive nature of memory and language in an orally based culture, and the Qur'ān as Muslims know it today is one text with variant readings pertaining to pronunciation and accents only.<sup>26</sup>

## Further Reading

Khaled Colwill, *Messenger of God: The Case for Muhammad's Prophethood* (Amazon 2020)

Safiur-Rahman Al-Mubarakpuri, *The Sealed Nectar (Ar-Raqeehul-Makhtum)* (Darussalam International Publications Ltd.: Second Edition 2006) <http://www.finsburyparkmosque.org/wp-content/uploads/2014/01/Ar-Raheeq-Al-Makhtoom.pdf>

Muhammad Qutb, *Islam: The Misunderstood Religion* (International Islamic Federation of Student Organizations: Riyadh, Saudi Arabia 2006) [https://www.academia.edu/31612067/Islam\\_the\\_misunderstood\\_Religion\\_By\\_Muhammad\\_Qutb](https://www.academia.edu/31612067/Islam_the_misunderstood_Religion_By_Muhammad_Qutb)

Hamza Andreas Tzortzis, *The Divine Reality: God, Islam and The Mirage of Atheism (Newly Revised Edition)* (Lion Rock Publishing 2019) [https://archive.org/details/the\\_divine\\_reality](https://archive.org/details/the_divine_reality)

Abu Zakariya, *The Eternal Challenge: A Journey Through the Miraculous Qur'an* (OneReason 2017) <https://archive.org/details/TheEternalChallengeAJourneyThroughTheMiraculousQuran/mode/2up>

Abdul-Ahad Dawud (David Benjamin Keldani), *Muhammad in the Bible* (Esbah Publishing House: KSA 2012) [https://www.academia.edu/36084514/Muhammad\\_In\\_The\\_Bible\\_By\\_Prof.\\_David\\_Benjamin\\_Keldani\\_B.D.\\_a\\_Roman\\_Catholic\\_Bishop\\_Of\\_Uramiah](https://www.academia.edu/36084514/Muhammad_In_The_Bible_By_Prof._David_Benjamin_Keldani_B.D._a_Roman_Catholic_Bishop_Of_Uramiah)

<https://understandquran.com/coherence-evidence-of-the-qurans-literary-depth/>

Mustansir Mir, *Coherence in the Qur'an* (American Trust Publications 1990) <https://archive.org/details/CoherenceInTheQuranMustansirMir>

## Recommended Web Links

<https://www.hamzatzortzis.com>

<http://jamalbadawi.org>

<https://www.youtube.com/user/firstcauseargument>

<https://www.youtube.com/c/MohammedHijab/>

<https://www.youtube.com/c/DarwinianDelusions>

<https://www.islamic-awareness.org>

<https://www.call-to-monotheism.com>

<http://www.answering-christianity.com/ac.htm>

<https://www.letmeturnthetables.com>

<https://discover-the-truth.com>



<https://ponderingislam.com>

## Notes

### Prologue

1. For an account of the first revelation to Muhammad ﷺ, see Safiur-Rahman Al-Mubarakpuri, *The Sealed Nectar (Ar-Raqeehul-Makhtum)* (Darussalam International Publications Ltd.: Second Edition 2006), pp. 142-4 <http://www.finsburyparkmosque.org/wp-content/uploads/2014/01/Ar-Raheeq-Al-Makhtoom.pdf>
2. For a description of these barbarisms of pre-Islamic Arabia, see *ibid.* 85-92
3. G. Margoliouth in his introduction to J.M. Rodwell (tr.), *The Koran* (New York: Everyman's Library 1977), p. vii <https://archive.org/details/TheKoranTranslatedByRodwell/page/n5/mode/2up>
4. See Robert G. Hoyland, *In God's Path: The Arab Conquests and the Creation of an Islamic Empire (Ancient Warfare and Civilization)* (Oxford University Press: Reprint Edition 2017) <https://issuu.com/countertops436/docs/0199916365-in-gods-path-by-robert-g-hoyland>
5. Carly Fiorina *Speeches, Technology, Business and Our Way of Life: What's Next* <http://www.hp.com/hpinfo/execteam/speeches/fiorina/minnesotao1.html>
6. See Dr. Abu Ameenah Bilal Philips, *The Fundamentals of Tawheed* (International Islamic Publishing House: 2nd Edition 2005) [https://www.muslim-library.com/dl/books/english\\_The\\_Fundamentals\\_of\\_Tawheed.pdf](https://www.muslim-library.com/dl/books/english_The_Fundamentals_of_Tawheed.pdf)
7. Sahih al-Bukhari 61:504 <https://sunnah.com/bukhari>; the Qur'an is by not his only miracle - a common myth - but his primary one; unlike the miracles of previous prophets such as Jesus, Muhammad's ﷺ additional miracles (and predictions that came to pass) have been historically authenticated via the reliable chains of transmission they enjoy; see Mohammad Hashim Kamali ([ceo@iais.org.my](mailto:ceo@iais.org.my) / [mohammad.hashim.kamali@theglobalexperts.org](mailto:mohammad.hashim.kamali@theglobalexperts.org)), *A Textbook of Hadith Studies: Authenticity, Compilation, Classification and Criticism of Hadith* (The Islamic Foundation 2014) <https://www.kalamullah.com/Books/A%20Textbook%20of%20Hadith%20Studies.pdf> and Jonathan A.C. Brown ([brownj2@georgetown.edu](mailto:brownj2@georgetown.edu)), *Hadith: Muhammad's Legacy in the Medieval and Modern World (the Foundations of Islam)* (Oneworld Publications 2017) <https://archive.org/details/HadithJonathanA.C.Brown>; also see [https://www.call-to-monotheism.com/refuting\\_the\\_argument\\_that\\_the\\_hadith\\_have\\_been\\_collected\\_200\\_years\\_after\\_the\\_death\\_of\\_the\\_prophet\\_and\\_therefore\\_are\\_unreliable\\_](https://www.call-to-monotheism.com/refuting_the_argument_that_the_hadith_have_been_collected_200_years_after_the_death_of_the_prophet_and_therefore_are_unreliable_), <https://www.islamic-awareness.org/hadith/> and [http://www.call-to-monotheism.com/god\\_5\\_preservation\\_of\\_the\\_sunnah\\_by\\_jamaal\\_al\\_din\\_zarabozo](http://www.call-to-monotheism.com/god_5_preservation_of_the_sunnah_by_jamaal_al_din_zarabozo)

[monotheism.com/god\\_5\\_preservation\\_of\\_the\\_sunnah\\_by\\_jamaal\\_al\\_din\\_zarabozo](http://www.call-to-monotheism.com/god_5_preservation_of_the_sunnah_by_jamaal_al_din_zarabozo)

8. See Rashad Ahmad Azami (tr.), Ibn Kathir, *Stories of the Prophets* (Dar-us-Salam Publications 2003) <https://archive.org/details/IBNKATHIRSTORIESOFTHEPROPHETS>
9. *Ibid.* Bukhari 11:334; compare with Qur'an 10:47 and 16:36 and Matthew 15:24; also see Qur'an 7:158 and 34:28
10. Hamza Andreas Tzortzis, *The Divine Reality: God, Islam and The Mirage of Atheism (Newly Revised Edition)* (Lion Rock Publishing 2019) <https://www.hamzatzortzis.com/gods-testimony-the-divine-authorship-of-the-quran/>; his citation regarding the Bible's historicity and textual integrity is <http://www.islamic-awareness.org/Bible/Text/>

### 1. The Linguistic Miracle

1. Al-Jumahi as quoted in Robert Irwin, *The Penguin Anthology of Classical Arabic Literature* (London: Penguin Books 1999), p. 2
2. Dr. Al-Nabawi Sha'lan (ed.), A.H. Ibn Rashiq, *Al-'Umda fee Sina'atu al-Sh'ar wa Naqdihi* (Cairo: Maktabu al-Khaniji 2000), p. 89
3. Navid Kermani (<https://www.navidkermani.de/kontakt/>), "Poetry and Language" in Andrew Rippin (ed.), *The Blackwell Companion to the Qur'an* (Oxford: Blackwell Publishing 2006), pp. 108-10 [https://archive.org/details/blackwellcompanionoripp\\_o](https://archive.org/details/blackwellcompanionoripp_o)
4. "The Qur'an is not verse, but it is rhythmic. The rhythm of some verses resemble the regularity of saji'...But it was recognized by Quraysh critics to belong to neither one nor the other category". A.F.L. Beeston, T.M. Johnstone, R.B. Serjeant and G.R. Smith (eds.), *Arabic Literature To The End Of The Umayyad Period* (Cambridge University Press 1983), p. 34; for the testimony of other poets, see ibn Hisham 1:293-4 and 1:343-6, al-Hakim, *al-Mustadrak ala al-Sahihayn* and Samirah al-Zayid, *Mukhtasar al-Jami' fi al-Sirah al-Nabawiyah* (Damascus: Al-Matba'ah al-'Ilmiyyah 1995)
5. Abd al-Latif Salazar, Muhammad Isa Whaley, and Huda Khatib (eds.), Dr. M. Alserougi (tr.), Sh. Muhammad Mitwalli al-Sharawi, *The Miracles of the Qur'an* (Dar ul Taqwa Ltd 1989), p. 31 <https://www.muslim-library.com/english/the-miracles-of-the-qur39an/>; H. Abdul-Raof, *Qur'an Translation: Discourse, Texture and Exegesis* (Curzon Press 2001), p. 107-8 and 137; Appendix I; Hamza Tzortzis (<https://www.hamzatzortzis.com/contact-me/>), <https://theinimitablequran.wordpress.com/2007/05/29/the-literary-form-of-the-quran/>; for a refutation of the attempt to categorise the early Meccan chapters as *kahin*, a subcategory of *saji'* (rhymed prose), see S. M. Hajjaji-Jarrah, *The Enchantment of Reading: Sound, Meaning, and Expression in Surat Al-Adiyat* (Curzon Press 2000), pp. 228-9
6. Dr. Bassam Saeh, *The Miraculous Language of the Qur'an: Evidence of Divine Origin* (International Institute of Islamic Thought (IIIT) 2016), pp. 19-20, 29, 34 and 41; for a lecture by Saeh, see [https://www.youtube.com/watch?v=Yd-ED\\_3CJeo](https://www.youtube.com/watch?v=Yd-ED_3CJeo); the presence of twice as many new linguistic features as words in the opening chapter (al-

Fatihah) is indicative of the remarkable density with which this phenomena occurs in the Qur'anic discourse.

7. For examples, see *ibid.* 50-3; on the Qur'an's expansion of the imagery of pre-Islamic Arabic poetry, see 63-9  
8. al-Hakim, *al-Mustadrak* (Beirut: Dar al-Kutub al-'Ilmiyah 1990), 2:550; he graded it *sahih* (authentic) according to the criteria of Sahih al-Bukhari.

9. I present these verses in chronological order of their revelation; see Allamah Abu 'Abd Allah al-Zanjani, "The History of the Qur'an", *Al-Tauheed* 4:3 and 5:1-3 <http://tanzil.net/pub/ebooks/History-of-Quran.pdf> and Kevin P. Edgecomb (kpedgecomb@icloud.com), *Chronological Order of Quranic Surahs* (Bombaxo 2002) <https://www.webcitation.org/query?url=http://www.bombaxo.com/chronsurs.html&date=2011-05-13>; also see <https://www.webcitation.org/query?url=http://www.qran.org/q-chrono.htm&date=2011-05-13> and <https://www.missionislam.com/quran/revelationorder.htm>

10. Qur'an 41:26 and 8:31

11. See Safiur-Rahman Al-Mubarakpuri, *The Sealed Nectar (Ar-Raqeehul-Makhtum)* (Darussalam International Publications Ltd.: Second Edition 2006) <http://www.finsburyparkmosque.org/wp-content/uploads/2014/01/Ar-Raheeq-Al-Makhtoom.pdf>

12. See Hamza Andreas Tzortzis (<https://www.hamzatzortzis.com/contact-me/>), <http://www.hamzatzortzis.com/essays-articles/exploring-the-quran/three-lines-the-changed-the-world-the-inimitability-of-the-shortest-chapter-in-the-qur%E2%80%99an/>

13. For more on the linguistic miracle of the Qur'an, see *ibid.* Tzortzis, *The Divine Reality: God, Islam and The Mirage of Atheism (Newly Revised Edition)* (Lion Rock Publishing 2019) <https://www.hamzatzortzis.com/gods-testimony-the-divine-authorship-of-the-quran/>, *ibid.* Saeh and FreeQuranEducation, *37 Undeniable Linguistic Miracles of Quran - Kinetic Typography - Nouman Ali Khan* <https://www.youtube.com/watch?v=j-ULaz2PGo&t=793526/10/14>

14. Imam Kalil Mufti, <https://www.islamreligion.com/articles/345/an-unmet-challenge/> (15/05/06 (last mod. 24/06/19))

15. *Ibid.* Tzortzis

16. Muhammad Taqi Usmani, *An Approach to the Quranic Sciences* (Darul Isha'at: Idaratul Ma'arif 2000), pp. 261-2 <https://attahawi.files.wordpress.com/2011/11/an-approach-to-the-quranic-sciences.pdf>

17. Abu Zakariya, *The Eternal Challenge: A Journey Through the Miraculous Qur'an* (OneReason 2017), pp. 115 and 117 <https://archive.org/details/TheEternalChallengeAJourneyThroughTheMiraculousQuran/page/n115/mode/zup>

18. *Ibid.* Saeh 28

## 2. The Structural Miracle

1. See Mustansir Mir, *Coherence in the Qur'an* (American Trust Publications 1990) <https://archive.org/details>

[/CoherenceInTheQuranMustansirMir](#) and Raymond K. Farrin, *Structure and Qur'anic Interpretation: A Study of Symmetry and Coherence in Islam's Holy Text (Islamic Encounter Series)* (White Cloud Press 2014); also see Mustansir Mir, "Is The Qur'an A Shapeless Book?", *Renaissance* (1999) 9:8 [https://www.islamic-awareness.org/quran/q\\_studies/mirshape](https://www.islamic-awareness.org/quran/q_studies/mirshape) and Mustansir Mir, "The Qur'an As Literature", *Renaissance* 10:5 [https://www.islamic-awareness.org/quran/q\\_studies/mirliter](https://www.islamic-awareness.org/quran/q_studies/mirliter)

2. Michael Cuypers (mccuyperspfj@gmail.com), [https://www.academia.edu/12000437/The\\_Composition\\_of\\_the\\_Quran\\_Rhetorical\\_Analysis](https://www.academia.edu/12000437/The_Composition_of_the_Quran_Rhetorical_Analysis); also see Michael Cuypers (mccuyperspfj@gmail.com), [https://www.academia.edu/36039395/A\\_PRACTICAL\\_GUIDE\\_FOR\\_THE\\_RHETORICAL\\_ANALYSIS\\_OF\\_THE\\_QURAN](https://www.academia.edu/36039395/A_PRACTICAL_GUIDE_FOR_THE_RHETORICAL_ANALYSIS_OF_THE_QURAN) and Mustansir Mir, "The Qur'anic Story Of Joseph: Plot, Themes, And Characters", *The Muslim World* (1986) LXXVI:1:11-15

[https://www.islamic-awareness.org/quran/q\\_studies/mirjoseph](https://www.islamic-awareness.org/quran/q_studies/mirjoseph)

3. Raymond K. Farrin, "Surat al-Baqara: A Structural Analysis", *The Muslim World* (Wiley: Harvard Seminary 2010) 100(1):17-32 <https://onlinelibrary.wiley.com/doi/full/10.1111/j.1478-1913.2009.01299.x>

4. Abu Zakariya, <https://www.islam21c.com/islamic-thought/ring-theory-the-qurans-structural-coherence/> 21/09/15

## 3. Fulfilled Prophecies

1. William Culican, <https://www.britannica.com/biography/Khosrow-II> 2020

2. As quoted in Abdul Haleem and Osama Abdallah, *Quran's correct prophecy of defeat of Romans* [http://www.answering-christianity.com/defeat\\_romans.htm](http://www.answering-christianity.com/defeat_romans.htm)

3. See e.g. Mark 13:30, Luke 21:32 and Matthew 24:34

4. See Dr. Muhammad Mustafa al-Azami, *The History of the Qur'anic Text From Revelation to Compilation: A Comparative Study with the Old and New Testaments (2nd edition)* (Malaysia: Islamic Book Trust 2011) <https://archive.org/details/TheHistoryOfTheQuraniTextM.M.AlAzamiEbooks.i360.pk>, <http://www.answering-christianity.com/ac6.htm#links> and [https://www.call-to-monotheism.com/does\\_islam\\_endorse\\_the\\_bible\\_\\_](https://www.call-to-monotheism.com/does_islam_endorse_the_bible__)

5. Morroe Berger, A. Rauf and Bernard Weiss (trs.), Labib as-Said, *The Recited Koran* (Princeton: The Darwin Press 1975), p.59; William Graham, *Beyond the Written Word* (UK: Cambridge University Press 1993), p.80 <https://archive.org/details/beyondwrittenworoograh>

6. <https://yaqeeninstitute.org/mohammad-elshinawy/the-inimitable-quran-the-revelation-to-prophet-muhammad/>

7. F. Deroche and S.N. Nosedá (eds.), *Sources de la transmission manuscrite du texte coranique. I. Les manuscrits de style hijazi, Vol. 2. Tome I. Le manuscrit OR. 2165 (f. 1 a 61) de la British Library* (Fondazione Ferni Noja Nosedá, Leda, and British library: London 2001), pp. xxvii; S.N. Nosedá, *Note Esterne In Margin Al 10 Volume Dei 'Materiali Per Un'edizione Critica Del Corano'* (Rendiconti: Classe Di Lettere E Scienze Morali E Storiche 2000) 134:1:3-38; for the oldest manuscripts of the Qur'an, see *Archives De L'Orient Latin* (1881) 1:587-92, *Sumer* (1947)

3:1129-42 and *Journal Of Semitic Studies* (2002) XLVII:281-7; the alleged “variant readings” in Ibn Abi Dawud’s *Kitab al-Masahif* have weak/unreliable chains of transmission; see Arthur Jeffrey, *Materials For The History Of The Text Of The Qur’an: The Old Codices* (Leiden: E.J. Brill 1937), pp. viii and 15-6 <https://archive.org/details/in.ernet.dli.2015.76212>; Al-Hajjaj’s alleged eleven variants, some forty years after ‘Uthman, are modern Arabic and thus patently fraudulent, besides which they are said to be peculiar to his personal copy.

8. See Islamic Awareness, *Dated Texts Containing The Qur’an From 1-100 AH / 622-719 CE* 28/02/15 <http://islamic-awareness.org/History/Islam/Inscriptions/earlyquran.html>

9. F.E. Peters (francispeters@gmail.com), “The Quest for the Historical Muhammad”, *International Journal of Middle East Studies* (08/91) 23:3:291-315 <http://www.almuslih.com/Library/Peters,%20F%20-%20The%20Quest.pdf>; for further reading on the preservation of the Qur’an, see *ibid.* al-Azami, <http://www.answering-christianity.com/quran/textual.htm> and Appendix II of this book

10. See Allamah Abu ‘Abd Allah al-Zanjani, “The History of the Qur’an”, *Al-Tawheed* 4:3 and 5:1-3 <http://tanzil.net/pub/ebooks/History-of-Quran.pdf> and Kevin P. Edgecomb (kpedgecomb@icloud.com), *Chronological Order of Quranic Surahs* (Bombaxo 2002) <https://www.webcitation.org/query?url=http://www.bombaxo.com/chronsurs.html&date=2011-05-13>; also see <https://www.webcitation.org/query?url=http://www.qran.org/q-chrono.htm&date=2011-05-13> and <https://www.missionislam.com/quran/revelationorder.htm>

#### 4. Did Prophet Muhammad ﷺ Compose the Qur’an?

1. See Martin Lings, *Muhammad: His Life Based on the Earliest Source* (Allen & Unwin 1983), p. 34 [https://www.icorlando.org/pdfs/muhammad\\_martin\\_lings.pdf](https://www.icorlando.org/pdfs/muhammad_martin_lings.pdf), *Sahih al-Muslim* 1:87:406 <https://sunnah.com/muslim> and *Sahih al-Bukhari* 1:116 <https://sunnah.com/bukhari>

2. *Ibid.* 1973; graded *sahih* by al-Albani

3. at-Tirmidhi 2485 <https://sunnah.com/tirmidhi>; graded *sahih* (authentic) by at-Tirmidhi

4. Safiur-Rahman Al-Mubarakpuri, *The Sealed Nectar (Ar-Raqeehul-Makhtum)* (Darussalam International Publications Ltd.: Second Edition 2006), pp. 181-2 <http://www.finsburyparkmosque.org/wp-content/uploads/2014/01/Ar-Raheeq-Al-Makhtoom.pdf>

5. Hamza Andreas Tzortzis (<https://www.hamzatzortzis.com/contact-me/>), *The Divine Reality: God, Islam and The Mirage of Atheism (Newly Revised Edition)* (Lion Rock Publishing 2019) <https://www.hamzatzortzis.com/the-prophetic-truth-why-muhammad-is-gods-final-messenger/>

6. Annemarie Schimmel, *Mystische Dimensionen Des Islam (Mystical Dimensions of Islam)* (University of North Carolina Press: Chapel Hill 1975), p. 27 [https://archive.org/details/MysticalDimensionsOfIslam2ndEdition\\_201902/page/n57/mode/2up?](https://archive.org/details/MysticalDimensionsOfIslam2ndEdition_201902/page/n57/mode/2up?)

7. Alford T. Welch ([welch@msu.edu](mailto:welch@msu.edu)), “Muhammad” in Alford T. Welch, Frantz Buhl, Annemarie Schimmel, A. Noth

and Trude Ehlert (eds.), *Encyclopaedia of Islam* (Second Edition: P. Bearman and Th. Bianquis 2012)

10. Abu Zakariya, *The Eternal Challenge: A Journey Through the Miraculous Qur’an* (OneReason 2015), p. 105-110 <https://archive.org/details/TheEternalChallengeAJourneyThroughTheMiraculousQuran/page/n105/mode/2up>

8. W. Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press 1956), p. 325 <https://archive.org/details/muhammadatmedinao29655mbp/page/n345/> (emphasis mine)

9. Dr. Gary Miller (gmiller@pi.ac.ae), *The Amazing Quran: A Synopsis on the Scientific Miracles in the Quran* (Al-Huda Publishers 1992) <https://archive.org/details/TheAmazingQuran.pdf/page/n9/mode/2up>

10. *ibid.* Tzortzis <https://www.hamzatzortzis.com/gods-testimony-the-divine-authorship-of-the-quran/>

11. Charles F. Hockett, *A Course in Modern Linguistics* (New York: Macmillan 1958), p. 321 <http://library.um.ac.id/free-contents/index.php/buku/detail/a-course-in-modern-linguistics-charles-f-hockett-23588.html>

12. Halim Sayoud (halim.sayoud@gmail.com), “Author discrimination between the Holy Quran and Prophet’s statements”, *Literary and Linguistic Computing* (Oxford University Press 2012) 27:4:427-44 <https://doi.org/10.1093/lc/fqso141>; the study also found that single-lettered words are much more frequent in the Qur’an than in the prophetic sayings, and that words comprising 9-10 letters occur about twice as much in the Qur’an than in the prophetic sayings.

13. Malik Ben Nabi, *The Qur’anic Phenomenon* (American Trust Publications 1983), pp. 153-4 as quoted in Islamic Awareness, *Is The Bible Really The Source Of The Qur’an?* <https://www.islamic-awareness.org/quran/sources/bbbible> 14/06/99

14. Sidney H. Griffith (griffith@cua.edu), *The Bible in Arabic: The Scriptures of the “People of the Book” in the Language of Islam* (Princeton University Press 2015)

15. Ibn Kathir, *Stories of the Prophets (Peace be upon them)* (CreateSpace Independent Publishing Platform 2014) as cited in Islamic Awareness, *The Defense of The Qur’an Against The Bible Borrowing Theory* <https://www.islamic-awareness.org/quran/sources/bbdefense> 14/06/99

16. Richard Bell, *The Origin of Islam in its Christian Environment: The Gunning Lectures* (Frank Cass and Company Ltd.: London 1968), pp. 42-3 and 49 <https://www.muhammadanism.org/bell/origin/po42.htm> (emphasis mine)

17. Montgomery Watt, *Muhammad at Medina* (Clarendon Press: Oxford 1956), p. 315 <https://archive.org/details/muhammadatmedinao29655mbp/page/n335/mode/2up>

18. Maxime Robinson and Anne Carter (tr.), *Mohammed* (Penguin Books Ltd. 1974), p. 60 <http://www.almuslih.org/Library/Rodinson,%20M%20-%20Mohammed.pdf>; also see Alfred Guillaume, *Islam* (Penguin Books 1973), p. 6 <https://www.scribd.com/document/200513392/Islam-by-Alfred-Guillaume>

19. W. St. Clair Tisdall and Sir William Muir (tr.), *The Sources of Islam* (T & T Clark: Edinburgh, Scotland), p. 46 <http://www.almuslih.org/Library/Tisdall,%20W%20-%20The%20Sources%20of%20Islam.pdf>

20. Ghada Osman (gosman@sdsu.edu), “Pre-Islamic Arab Converts to Christianity in Mecca and Medina: An Investigation into the Arabic Sources”, *The Muslim World* (Hartford Seminary (<http://www.hartsem.edu>)):

Connecticut 2005) 95:167-80 <https://www.almuslih.org/Library/Osman.%20G%20-%20Pre-Islamic%20Arab%20Converts%20to%20Christianity.pdf> (pp. 75-6)

21. J. Spencer Trimingham, *Christianity among the Arabs in pre-Islamic Times* (Addison-Wesley Longman Ltd.: London 1978), p. 268

22. *ibid.* Al-Mubarakpuri 122-3 and 126

23. <https://o.b5z.net/i/u/6403974/f/foreign-words-in-the-quran-yasir-qadhi.pdf> (yqadhi@gmail.com)

24. Ali Dashti, *Twenty Three Years: A Study of the Prophetic Career of Mohammad* (Mazda Publishers: U.S. 1994) <https://archive.org/details/TwentyThreeYearsAliDashti/page/n41/mode/2up>

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#### Appendix I: A Sample of Prophet Muhammad's Teachings

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5. Muslim <https://sunnah.com/muslim>

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